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North American triangle, in a hospitable climate, where they developed their culture to its highest point. When the ice-cap retreated the Amerinds followed it and dispersed into a wide latitudinal area; thus the pressure of civilization in Central America was removed, followed by like phenomena in Mexico, and consequently development in these regions ceased. The people nearest the ice-cap, the Esquimaux, always represented the lowest stages of culture and art; those in the medial regions, the Athapascans, Siouans, et cetera, preserved or lost their culture in greater or less degrees, according to circumstances.

The book is valuable to the general reader of history, as well as for use as a text-book for classes in anthropology and sociology.

HUBERT H. S. AIMES.

WHAT I BELIEVE, AND WHY. By William Hayes Ward. New York: Charles Scribner's Sons. 1915. Pp. 333.

Christian Moralism seems to be the term that one is compelled to use in describing this lucid and suggestive book of popular apologetic for that brand of theistic morality touched with emotion which has received from Professor Sanday the comforting appellation, "minimum Christianity."

The author claims to be a "complete rationalist" in his religious faith (p. 155), and expresses lusty disbelief in the "consciousness of God" claimed by the mystic as a direct experience. However, Dr. Ward believes in conversion and repentance; hence he may not be very far from the mystics. He says (p. 153) that he used to pray for the mystic experience, but now refrains from such aspiration. He seems to be afraid that the mystics will become spiritual aristocrats. Inasmuch as love and humility have ever characterized the true mystic, who does not claim perfection nor exclusive salvation, perhaps our author's fears are groundless.

The early chapters of the book contain a stimulating review of recent metaphysical guesses of science. Following these the account of the sympathetic criticism of the Bible ought to prove helpful to the general reader.

The last few chapters have the pepper-sauce of the book. Mr. Ward believes that such theories as the Trinity, the Atonement,

and the like are no more a necessary part of Christianity than are the Church and the sacraments (pp. 316-319). Why a supposedly well-informed man should think that the doctrine of the Trinity is entirely based on Scripture, and that the Trinity, almost a metaphysical statement of love, "has nothing to do with love" (p. 319), is something of a puzzle. Perhaps one can understand depreciation of the importance of the doctrine of the Atonement when he finds that our author regards "love" as the essence of both religion and morality, and "justice" as scarcely moral at all. So invertebrate has become the "love" ethics and theology of the day, that even great nations claim that they can "make up" later for present violations of justice and equity, without which "love" becomes sentimentality. The stern sentences of Sinai precede and condition the Sermon on the Mount. Nevertheless, though insisting that love shall have a backbone, we may well applaud these timely sentences from this mellow and sweet-spirited book: "Unperverted, the love of family, of class, of town or nation is beautiful, but true virtue is not limited. Limit is vice. The enlarged soul will have interests in all the nations of the earth, will rejoice to learn of their progress and welfare, will seek in some way to bring them to a better knowledge of God, to a truer education, to a fuller liberty, and will not confine one's interest to one's own family, section, or nation."

T. P. BAILEY.

INITIATION INTO PHILOSOPHY. By Emile Faguet, of the French Academy.
Translated from the French by Sir Home Gordon, Bart. New York:
G. P. Putnam's Sons. 1914. Pp. 254.

There are so few popular introductions to the history of philosophy that are at once readable and authoritative that one feels it a privilege to call attention to this little book. It does not pretend to appraise recent movements, such as those associated with the name of Bergson and William James, but it does give a clean-cut, interesting, and, on the whole, sympathetic and well-balanced account of the influential philosophers from the age of Thales to Nietzsche, Spencer, and Comte in our own times.

T. P. B.